in solemn majesty, as if he could not condescend to give light to the inquirer. The frenzied poet (Shelley) writes Atheist after his name, among the grandest of the works of God; yet the rocks do not rend, the mountains do not quake, and the lakes Bleep on as calmly in their rocky bosoms, and the streams leap with as lively and prattling a play as if they rejoiced in all that was done. Man wanders in the mazes of error, and God does not interfere to set him right, though he sometimes seems to interpose in order to punish. Errors descend from generation to generation, through regions wide as India, and thickly peopled as China, and the stream, is allowed to flow on. The sorrowful complain of this silence as cruel. The doubting feel as if it was 11 ri reason able. The sceptic lays his fabvic on these doubts and difficulties as on a foundation of ruins. Meanwhile God's works move on as if he was unconscious of all this, or as if nature knew no higher power than blind caprice or self-developing law. There are persons who, on observing this silence and apparent separation of God from mankind, conclude that God has ceased to take any interest in the world. The ancient Epicureans and Sadducees, and the Epicureans and Sadducees of every age, have elevated God to an ethereal region, where he cannot be disturbed Ly the noise and folly, by the cries and complaints of his crea-tures. But facts belonging to a different order force themselves upon our notice. While God stands apparently at so unap-proachable a distance, there are yet intimations of his being very near and ever watchful. Man sometimes wishes that God would let him alone. He complains of the strict and jealous care which God takes of him. " Let me alone, for my days are vanity. What is man that thou shouldest magnify him, and that thou shouldest set thine heart upon him, and that thou

shouldest visit him every morning, and try him every moment ? How long wilt thou not depart from me ?" But God shows that he will not let man alone. God has within every human breast a witness for himself, giving admonition of guilt, and pointing to corning punishment. He has various ways of indicating that lie has never, for one instant, been unobservant of the conduct of his creatures. Nemesis has always been represented as seeming to tarry, but making her appearance most opportunely at last. When man's passion is strong, and bent upon indulgence, avenging justice may seem as if it was standing